The
UNITARIAN MONTHLY

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Benjamin Franklin's Belief.

(Benjamin Franklin (1706-90) one of America's greatest men, worshipped in Essex Street Unitarian Chapel, London, when living in England. He was an intimate friend of the most prominent Unitarians at that time—Joseph Priestley, Theophilus Lindsey, and Dr. Price. The following is a statement of his belief in his own words using "divinity" for "deity").

I believe in one God, the Creator of the Universe; that he governs it by his providence; that the most acceptable service we render to him is, doing good to his other children; that the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion. As to Jesus of Nazareth, I think his system and his religion, as he left them to us, the best that the world ever saw, or is likely to see; but I apprehend they have received various corrupting changes; and I have some doubts of his divinity' (deity).

M.B.

Notes and News.

ENLARGEMENT OF THE UNITARIAN MONTHLY: With this issue the "Unitarian Monthly" is enlarged from 8 to 12 pages. The cost of paper has not come down sufficiently to make it 16 pages as was hoped for. The extra cost makes a revision of prices necessary. The magazine is now one penny per single copy, 1½d. by post; 12 copies 10d. post free; 25, post free 1d. 9d.; 50, 3s. 6d.; 100, 6s. 6d.; larger quantities 6s. 6d. per 100 including cost of carriage.

The above charges are below actual cost, and the proprietor must depend upon ADVERTISEMENTS to protect him against a deficit. He trusts that as heretofore he will have the continuance of the loyal support of his public.

The Annual Meeting of the Western Union of Unitarian Churches was held at Ilminster on May 22nd, with a large attendance of friends, and had Principal Jacks as preacher. The Annual Report says that ministers' stipends, many of them inadequate before the war, are now worth barely half their former value, and that the position is tragic, and the congregations are urged to make them good; the South Cheshire and District Association 29th Annual Meeting was held at Chester, May 21st, at which the relations of the Y.M.C.A. with Unitarians was discussed; the 42nd Annual Meeting of the Southern Unitarian Association at Bournemouth, May 23rd, had Mrs. Cogan Conway for President, and reported successful open-air services at Portsmouth; 72 young people have been welcomed into church membership at the Nazareth Unitarian Chapel, Padiham; it turns out that Walt Whitman, the American poet of democracy, whose birth centenary has just been celebrated, was, by the testimony of his biographer, Unitarian in his religious beliefs; there are two Unitarian Churches in Tokyo, Japan, which run a monthly magazine having 2000 subscribers; a Unitarian Rally at Durning Hall, Limehouse, London, May 31st, was largely attended; Rev. and Mrs. H. McLachlan have received presentation gifts from the Stalybridge Unitarian Church in appreciation of their services during the absence of the Rev. John Ellis on war duty; a Sale of Work by the Ilford Church has realised £120 for renovation and clearing of debt; the Unitarians of the Mexborough Free Christian Church Sunday School were invited to join in the Whitsuntide Festival of the local Sunday School Union, but were afterwards excluded because of their heretical belief in "Salvation by character"; Miss Maud Royden, an Anglican, and assistant pastor at the London City Temple (Congregationalist) has promised to preach at the Lewisham Unitarian Church in October next; the Annual Meeting of the London District Unitarian Society was held on May 29th, when it was urged that a Unitarian hostel for young women is needed in London; the Bi-Centenary and Jubilee of Chapel Lane Chapel, Bradford, was celebrated on Saturday, Sunday and Monday, May 31st, June 1st and 2nd, with large attendances and much enthusiasm, and Dr. J. E. Carpenter was the special preacher; Manchester Unitarian Sunday Schools sent nearly 1000 young men to the war and 140 have been killed; the Whit-week meetings of the British and Foreign Unitarian Association, Sunday School Association, Women's League, Central Postal Mission, and National Unitarian Temperance Association were largely attended; the Unitarian body in Great Britain has contributed about 10,000 young men to the Army and Navy during the war, and the graves of 1000 are Belgium and France, Mesopotamia and Syria, and in the depths of the sea; Madame Belloc, mother of Hilaire Belloc, was a great grand-daughter of Dr. Priestley; Dr. J. Clifford, the well-known Baptist minister, was a guest at the British and Foreign Unitarian Luncheon in Whit-week and gave some interesting reminiscences of his association with several well-known Unitarians; the Tunbridge Wells Free Christian Church has changed its name to "Unitarian"; an effort is being made to start a Unitarian movement in Epsom; the Fund for the Florence Nightingale Memorial Home for men has nearly reached £5,000, but £10,000 is the sum required; the Unitarian and Free Christian Peace Fellowship held its fourth Annual Meeting, June 13th, and passed a resolution in favour of the League of Nations; Rev. Dr. Mellor, of Hope Street Church, Liverpool, has returned in good health after several months' absence; Mrs. Schroeder, wife of the minister, conducted the services at Halifax on June 15th; the Mexborough Free Christian Sunday School procession, Whit-Monday, rivalled in size the local Sunday School Union procession, from which it had been excluded, and was greeted in its course with public cheers; Rev. Louis C. Cornish, Secretary American Unitarian Association, is now in this country, and is doing three months' preaching amongst our churches in this country; Rev. H. D. Roberts, late of Liverpool, has requested his name to be removed from the roll of ministers, as he is devoting himself to other work; another new society, "The Unitarian Ministers' Forward Movement for Applied Relgion," has been established; the Annual Aggregate Service of the schools connected with our London Sunday School Society filled Essex Hall on the afternoon of June 15th; thanksgiving for PEACE, which we trust will be signed before this issue is published, are being organised in every district throughout this land.

What Might be done.

WHAT might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite in Love and Right,
And cease their scorn for one another?

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour from shore to shore,
Light on the eyes of mental blindness.

The meanest wretch that ever trod,
The deepest sunk in sin and sorrow,
Might stand erect in self-respect
And share the teeming world to-morrow.

What might be done? THIS might be done,
And more than this, my suffering brother;
More than the tongue e'er said or sung
If men were wise and loved each other.

—Charles Mackay.

The Gospel Records.

A STORY ALL TOO BRIEF.

THE Gospel records, rich as they are in fact and doctrine, often tantalise us by their fragmentary character.

On comparing the four narratives, it is at once evident that there is little or no attempt at chronological order.

Moreover, the variations in the several reports of any particular event are often so perplexing that they can only be accounted for on the supposition of their having been written as reminiscences, long after the death of Jesus.

Possibly they represent the final shape which certain oral traditions took when they came to be recorded.

But here it is necessary to remember that there were, during the first three centuries, a number of so-called spurious gospels in existence.

The following were in use among the Primitive Churches—the Gospel of the Hebrews, the Gospels of Peter, of Nicodemus, of Clement, of Philip, and of Judas, as well as others. Tradition, or the handing down of a tale or history by word of mouth from one generation to another, has been practised from very remote times. This was especially the case with races or tribes among whom the art of writing was unknown.

Some truly remarkable examples of oral tradition, even in modern times, have been noted by scholars. But the Jewish people had long passed this stage when Jesus began his ministry. Hence the theory of a traditional origin for the Gospels seems rather a strained one, but admit Jesus and his disciples believed in his speedy return after death, and this would be a good reason for not attempting careful records of his teaching. Apparently there would be no necessity for them.

But we note the fact that Jesus was a travelling preacher, and the opportunity for anyone, even a disciple or some interested auditor, to at once note down his discourses or acts, would be very slight.

However, the Gospels we possess fully claim our interest, even though the evidence is lacking as to the circumstances under which they were written. But this we know, within one hundred and sixty years after the death of Jesus, these Gospels were regarded as of special authority and value. It is matter of great regret that they are so short and fragmentary.

How gladly would Christendom welcome the recovery from the dust of ages of further records of the Master's sayings. Within recent years some remarkable fragments of the sayings of Jesus have actually been found in Upper Egypt among other literary remains. Among the eight "Logia" discovered in 1897, the following are new to us:—"Jesus saith, Except ye fast to the world, ye shall in no wise find the Kingdom of God; and except ye make the Sabbath a real Sabbath, ye shall not see the Father." "Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart and see not. . ."—"Jesus saith, 'Wherever there are (two) they are not without God, and wherever there is one alone, I say, I am with him. *Raise the stone, and there thou shalt find me; cleave the wood, and there am I."—"Jesus saith, Thou hearest with one ear, (but the other thou hast closed)."

Fragments as these are highly suggestive; they seem to convey a wealth of moral and spiritual teaching. And yet they do not add to our knowledge of the Master's personality.

But we would gladly know more of those sweet fellowships which by their very nature yielded pleasure and happiness to the toilworn prophet of Nazareth, and mitigated some sorrows of his soul. After the heat and labours of the day, and when suffering hunger, it must have been a great relief to him to retire to the house of friends like Nicodemus and Joseph of Arimathea, or stay for a few days in the hospitality at Bethany.

Alas! we must rest content with narratives so brief and yet of such matchless charm. We get but a glimpse of the simple life of the sublimest of men. Does it not rebuke our complex and often pampered lives?

E. RATTENBURY HODGES.

*The terms "raise the stone"—"cleave the wood"—may refer to the usual preparations for sacrifice. neverless, every-day labour may also be implied.

JULY.

By Rev. WILLIAM C. HALL, M.A.

July, formerly called by the Romans "Quintilis" (fifth month, counting from March), was so named by Mark Antony in honour of Julius Caesar. It was an appropriate designation, not only in regard of one of the supremely great men of all time, a genius of remarkable versatility, but in recognition of the reform of the calendar by him. To the time of Caesar many attempts had been made to effect a scientific division of the calendar, and all had resulted in its greater confusion. Caesar, whose mind was eminently scientific, in collaboration with the astronomer Sosigenes of Alexandria, tackled the problem, and, as Mr. Warde Fowler tells us in his biography, "to him we are still under obligation for the boon of a scientifically ordered calendar." He established the system of three years of 365 days followed by one of 366 days, the latter divided into months of 31 and 30 days alternately. This gave the several months their present number of days, except February, then the last month, which had 29 days in the ordinary year, and 30 in leap, August 30, September 31, October 30, November 31, and December 30. Why this arrangement was broken we shall note in our next article. The need of Caesar's reform will be understood when we state that the year before it was adopted consisted of 445 days; the calendar was so confused after the various tinkerings that there was actually a difference of three months between the civil Roman year and the astronomical year. Caesar resolved the chaos, and produced a calendar so simple and exact that no further emendation was really required. But, let it be noted, this achievement of simplicity and precision was itself not an easy affair, but the result of intricate and laborious investigation. It is for us another example of the truth, that we only get to what is simple after we have exhausted many difficulties. In our teaching do we not find it difficult—and have we not the hardest task of all the denominations—to bring men and women to a simple faith?

Our Saxon forefathers—they must still be piously mentioned—called July, "hen-monath," probably signifying "foliage-month"; "hey-monath," because then they usually mowed and made their hay harvest; and "lida-aftera," meaning the second month after the sun's descent.

Unitarianism.

By Rev. W. E. CHANNING, D.D.

UNITARIANISM amounts to this—that there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger, who derived all his powers and glories from the Universal Parent, and who came into the world not to claim supreme homage for himself, but to carry up the soul to his Father as the Only Divine Person, the Only Ultimate Object of religious worship. To us, this doctrine seems to have descended from the throne of God, and to invite and attract us thither. To us, it seems to come from the Scriptures, with a voice loud as the sound of many waters, and as articulate and clear as if Jesus, in a bodily form, were pronouncing it distinctly in our ears.

Unitarianism is a system most favourable to piety, because it presents to the mind one, and only one, Infinite Person to whom supreme homage is to be paid. It does not weaken the energy of religious sentiment by dividing it among various objects. It collects and concentrates the soul on one Father of unbounded, undivided, unrivalled glory. To Him it teaches the mind to rise through all beings. Around Him it gathers all the splendours of the Universe. To Him it teaches us to ascribe whatever good we receive or behold, the beauty and magnificence of nature, the liberal gifts of Providence, the capacities of the soul, the bonds of society, and especially the riches of grace and redemption, the mission and powers, and beneficent influences of Jesus Christ. All happiness it traces up to the Father, as the sole source; and the mind, which these views have penetrated, through this intimate association of everything exciting and exalting in the universe with one Infinite Parent, can and does offer itself up to Him with the intensest and profoundest love of which human nature is susceptible.

Unitarianism promotes piety because it is a rational religion. I mean that its doctrines are consistent with one another, and with all established truth. Unitarianism is in harmany with the great and clear principles of revelation; with the laws and powers of human nature; with the dictates of the moral sense; with the noblest instincts and highest aspirations of the soul; and with the lights which the universe throws on the character of its Author. We can hold this doctrine without self-contradiction, without rebelling against our rational and moral powers, without putting to silence the divine monitor in the breast. And this is an unspeakable benefit; for a religion thus coincident with reason, conscience, and our whole spiritual being, has the foundations of universal empire in the breast; and the heart finding no re sistance in the intellect, yields itself wholly, cheerfully, without doubts or misgivings to the love of its Creator.

We believe in the doctrine of God's UNITY, or that there is One God, and one only. . . one being, one mind, one person, one intelligent agent, and one only, to whom underived and infinite perfection and dominion belong.

We believe in the Unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the one God.

To those on War Service.

Dear Friends,

Though Peace is signed—or about to be signed—military service is still required of you in various parts of the world. While you are away from home you represent your country and the nation to which you belong. The character of the British soldier or sailor stands as high as that of any other men in the armies and navies of the various nations, and I am sure you are not likely to lower it in the esteem of those people amongst whom your present lot is cast. It is a proud thing for us at home to feel that your attitude towards the people of other lands causes them to think well of Britain and the British ; and to know that you are clean and honourable " gentlemen," kind and courteous to the foreigner, and the protectors of the women and children from any kind of unjust treatment. It has done our hearts good to know that the British soldiers on the Rhine gave half their food rations to the starving Germans amongst whom they were stationed.

Wherever you are you can exemplify the religious faith with which you have been associated at home. That Faith is sure to help you to be your best, and to maintain a high level of conduct even in the most trying experiences. You are lovers of peace. You desire the permanent abolition of all military warfare ; you long for a better order of things in which the people of all nations shall be united together on terms of mutual help and brotherly goodwill. It is an inspiration to us here to think that you are not merely soldiers, but missionaries of that human brotherhood which is the great need of all mankind. Ambassadors of these great ideas of justice, to the people of other lands ! What a wonderful opportunity ! What a noble mission yours can be ! You do not know how far your influence for good may permeate and win new adherents to the noble cause of the Unity of all peoples in the Federation of the world. May God's blessing be with you.—Ed.

What the Churches Need.

THE following is from a letter by the Rev. G. Randall Jones, B.Sc., B.D., in his Pendleton Church Calendar :—

What we need in our Churches is a little more of the aggressive spirit of the Salvation Army—a little more of its fire and enthusiasm.

" Nothing is so contagious as enthusiasm," says Lord Lytton. " It is the real allegory of the lute of Orpheus ; it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it."

In other words, a C 3 Faith backed by an A1 enthusiasm will crowd aside the A 1 Faith which is supported merely by cold hearts.

I do not for one moment doubt that our Unitarian Faith is an A1 Faith. What we need is the A 1 enthusiasm—an enthusiasm, for example, like that which possesses the average Salvation Army lassie. We have to find " the modern equivalent for what formerly was called the passion for souls."

Let this A 1 enthusiasm once gain a grip on our Churches, and, in God's good time, Unitarianism will dominate the land. For Unitarianism is true —it is Christianity as Christ preached it. Truth may be on the scaffold now : to-morrow it shall reign upon the throne, if you help to put it there.

A church without enthusiasm is like an unloaded gun—useless. I know the kind of enthusiasm I want to see in our Churches would seriously perturb many complacent Unitarians, and might even cause them to withdraw from our fellowship. But he would be a curious sort of artilleryman who declined to fire his gun for fear of causing the gun-carriage to recoil.

Imagine a large mill in which not a spindle moves. The walls are strong ; the machinery up-to-date. Yet no hum of busy wheels is heard throughout the vast building. Nothing is broken ; nothing deranged. But, down in the engine room, the fires are out.

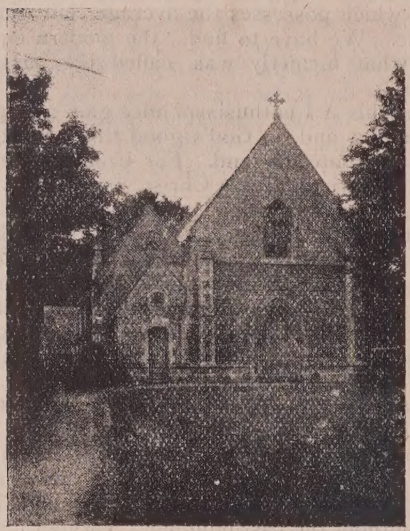
Some Churches are like that mill. Fine buildings, beautiful windows, splendid organisation, up-to-date theology ! But nothing moves ; there is no life. Why ? Is it the theology ? the organisation ? the preaching ? the singing ? No, it is none of these things. The fault lies deeper down—the fires are out.

Let's put fire and fervour into our church life. Away with coldness and apathy ! With the A 1 enthusiasm we shall win the world. Without it, we are useless to God and man. As a frozen stream is to the water-mill, so is a frozen church to the world.

Eminent Unitarians.

THE following are included amongst eminent Unitarians : John Milton, poet ; Sir Isaac Newton, scientist ; John Locke, philosopher ; William Hazlitt, and Charles Lamb, essayists ; Dr. Joseph Priestley, theologian and scientist ; William Johnson Fox, anti-Corn Law orator ; Sir Charles Lyell, geologist ; Josiah Wedgwood, potter ; Dr. W. B. Carpenter, scientist ; Sir Henry Roscoe, chemist ; Charles Dickens and Mrs. Gaskell, novelists ; Joseph Chamberlain, statesman ; and amongst Americans, Dr. W. E. Channing and Theodore Parker, theologians ; Ralph Waldo Emerson, philosopher ; Julia Ward Howe, philanthropist ; H. W. Longfellow, J. R. Lowell, Walt Whitman, W. C. Bryant, poets ; Prescott and Motley, historians ; Oliver Wendell Holmes, author and scientist ; Horace Greeley, journalist ; Abraham Lincoln, statesman ; Louisa Alcott, authoress ; W. H. Taft, statesman.

Banbury Unitarian Church.



THE Unitarian Church at Banbury dates from a Presbyterian origin, some time previous to the Toleration Act of 1689. There was a Presbyterian congregation from that year. Its first minister was Robert Stogden or Stockden, 1689 to December 1696, who was considered to have competent support at a stipend of £50 per annum. In the year 1716 the congregation acquired a Meeting House, and at this time the number of hearers was given as 600, including 35 gentlefolk, the rest being tradesmen and farmers, 70 county voters in all.

The Ministers and Congregation had become Unitarian in their views before the year 1825, when the minister of that time Rev. C. B. Hubbard is described in a baptismal record as being "Unitarian." In 1849, the Banbury Meeting House was declared to be the only Unitarian place of worship in the county of Oxford. At this time the building was reported to be in need of some improvements, and it was ultimately decided to build a new chapel, and the present building was erected and opened on August 16th, 1850. The total cost was £1,670. The opening service was conducted by the Rev. Henry Hunt Piper, who was then the resident minister, assisted by the Rev. Edward Tagart, of Little Portland-street Chapel, London, and the preacher was the Rev. Charles Wicksteed, of Leeds. This building came to be known as the Unitarian Church, though it is also called "Christchurch Chapel." The Rev. H. H. Piper resigned at Christmas, 1853, having been 50 years in the ministry. After his time the Church languished though the school connected with it flourished. Several of its wealthy members left the town, the income of the church fell off, and there was a burden of accumulated debt. Ultimately in 1865, chiefly through the munificence of two members of the Cobb family and of a Mr. William Potts, all trustees, all the debts were paid off, and the church was free from debt for the first time since 1850. In all from the time of Rev. Robert Stockden to the present, there has been a succession of about seventeen resident ministers. From 1862 to 1865, the pulpit was served by Supplies. In 1900-1, and in the years 1908-14, students from Manchester College, Oxford, carried on the ministerial services, and there was an interval, 1902-6, during which the services were carried on by a lay preacher who lived in the town., The present minister, the Rev. James Percival Chalk, was inducted, Sept. 25th, 1917. Under him "a general revival of the affairs of the Church has set in," and a healthy and encouraging state of things has come about which augurs well for the future. This church has exercised considerable influence in the local history of Banbury in its time. At one period during an interval of nearly seven years, 1790-7, owing to the demolition of the Parish Church there was no Parish Church in Banbury, and by a special Act of Parliament, the Vicar was empowered to enter into an arrangement to conduct the Anglican services in the Dissenters' Meeting House. Hours of worship were so arranged that the two congregations had each both morning and afternoon services, and occasionally an evening lecture. The Meeting House was the Parish Church for the time being, and all marriages, baptisms, etc., by the Anglican clergy were administered therein.

It is evident from our illustrations that the Banbury Unitarian Church is architecturally somewhat of a contrast from the Puritan plainness of the old-time Meeting House. It is gratifying to note that it is to-day a centre of living influence

and activity bearing witness by its minister and people to the grandeur of the Unitarian Faith.

(These particulars and illustrations are reproduced from the "Transactions" of the Unitarian Historical Society, Vol 1, part 3, pp. 276-302, article by Amherst D. Tyssen, D.C.L., M.A., on "The Old Meeting House, Banbury.")

Rev. J. Percival Chalk.

THE Rev. James Percival Chalk, of our Banbury Church, first came in touch with Unitarianism at the Rev. Felix Taylor's High School at Tenterden, Kent. Later became member of the congregation and committee of the Free Christian Church, Brighton. For two years was lay preacher for the Provincial Assembly of London and South Eastern Counties. Joined Pioneer Preachers in 1913, and for 18 months took charge of the Stratford Unitarian Church under the London District Unitarian Society. Proceeded to Manchester College, Oxford, passing out in 1917. Student minister at Banbury 1915-17, settled minister 1917 to present time. Re-started the Sunday School here which has now 80 scholars. The congregation has considerably increased during the last three years, and thus a cause which at one time was seriously on the decline is once more full of life and promise. During the war was instrumental in starting a Communal Kitchen at Banbury, which has proved successful. As chairman of the Housing Section of the Banbury Guild of Social Service drew up a scheme for the thorough investigation of the housing conditions of the town. This has materially contributed to the present undertaking of the Town Council to arrange for the building of between two to three hundred new houses and the closing down of much undesirable and unhealthy property.

MINISTERIAL CHANGES: Rev. C. Seymour Bullock (Lieut.-Col.) has accepted appointment as minister of the Unitarian Church at Johannesburg, S. Africa; Rev. H. H. Johnson, B.A., has accepted appointment to Cross Street Chapel, Manchester, and resigned at Evesham; Rev. J. W. Maw, M.A., has resigned at Dewsbury, and accepted appointment at Park Lane, near Wigan; Rev. Leonard H. Hines was inducted into the ministry of the Huddersfield Unitarian Church on May 24th; Mr. Edward E. Wrigley, of Manchester College, Oxford, is appointed assistant missionary, Mill Street Mission, Liverpool.

Happiness.

"'Happiness! happiness!' one of Turgenev's characters, Shubin, an artist, exclaims to his friend, Bersenyev, a student of philosophy. . . . 'We are young, and neither fools nor monsters; we will conquer happiness for ourselves!'

"He shook his curls, and turned a confident almost challenging glance upward to the sky. Bersenyev raised his eyes and looked at him.

"'Is there nothing higher than happiness?' he commented softly.

"'And what, for instance?' asked Shubin, stopping short.

"'Why, for instance, you and I are, as you say, young; we are good men, let us suppose; each of us desires happiness for himself. . . But is that word, happiness, one that could unite us, set us both on fire, and make us clasp each other's hands? Isn't that word an egoistic one; I mean, isn't it a source of disunion?'

"'Do you know words, then that unite men?'

"'Yes; and they are not few in number; and you know them too.'

"'Eh? What words?'

"'Well, even Art—since you are an artist—Country, Science, Freedom, Justice.'

"'And what of love?' asked Shubin.

"'Love, too, is a word that unites; . . . the love which is not enjoyment, the love which is self-sacrifice.'"—Translated from the Russian by Constance Garnett.

Question: What constitutes the business of being a Unitarian? Answer: To be cordial, unselfish, modest, democratic, open-minded, generous to all good works as the purse can afford, sympathetic; but loyal first to our own.

Our Unitarian faith places us at the pivotal point of opportunity and influence in this crisis of the world's history. It is for us to arrest the mad plunge towards atheism on the one hand, and the servile and hypocritical acquiesence in professional ecclesiasticism on the other.

The Missionary.

HE was an elderly minister whom I had not met before. It turned out that he had been a Baptist Missionary in India, and that now he had for some years been a Unitarian. I was curious to know how the change of view had come about, and so I ventured the remark:

"I presume your change of views came through contact with the oriental religions when you were in India?"

"No, it was not that" said he; "but something quite different. One day it was pointed out to me while I was in India, that the Christian use of the Bible is inconsistent, that Old Testament and New Testament are very contradictory to each other, and yet the whole Bible is considered to be the Word of God, equally inspired by Him, and all of it to be followed. And especially it was shown to me that the Old Testament teaches war, and that the New Testament says 'love your enemies.'"

"That was the beginning of your change, was it?"

"Yes, it struck me so forcibly, this contrast between Old Testament teaching and that of Jesus, that I made up my mind that I would make a fresh and thorough study of all the recorded sayings of Jesus, and see how they compared with the doctrines of popular Christianity. So I set to work to that end."

"What plan did you adopt?"

"Well, I went to the gospel records determined to investigate as if they were entirely new to me, and to put away all preconceived notions and beliefs, and to enter upon the examination free from bias with the single aim and desire to get at the facts and to know the truth. I wrote down in a long list all the sayings of Jesus from the beginning of the records unto the end, and when I had finished, I read them over carefully to see how much there was in them of the orthodox doctrines which I had believed and taught. I was astonished to find that Jesus said nothing about them, that they were not to be found in what he taught, but that the ideas which he enunciated were so different from them that I saw that those doctrines were not really Christian at all."

"Ah, that is very interesting. It was a startling revelation, and must have wrought a considerable change of mind in you."

"A thorough change. I saw that what Jesus taught about God, and concerning himself, and of human nature, and the conditions of salvation, were just the same as what I found to be the doctrines of Unitarianism, and so I became a Unitarian."

For the Children.

By Rev. H. FISHER SHORT.

HAPPY AS KINGS.

"The world is so full of a number of things,
I'm sure we should all be as happy as kings."

My Dear Little Friends,—

Do you know a bonnie book called "The Child's Garden of Verses?" If you don't, make its acquaintance as quickly as you can, for you are missing something good. Most of you, I'm sure, know that lovely little piece, "My shadow," and that lovelier one, "My bed is like a little boat." Well, those are two pretty flowers from the "Child's Garden," and there are heaps more quite as sweet.

The name of the Gardener is Robert Louis Stevenson. It ought to have been Peter Pan. Not because he was a boy who never grew up. Indeed, he grew up into one of the noblest and wisest of men. But, for all his goodness of heart and greatness of mind, he was anything but a solemn person. What I mean is, he never outgrew the happy spirit of childhood. And though he was a sick man and had to cross the wide ocean to a more genial climate, he was like a merry hearted boy to the end. The two lines of poetry at the top of this letter have a whole page of the "Garden" to themselves, and they are worth it. They tell us such a lot about the man who wrote them—what a wide-eyed, wondering boy he was, and how much joy he found in the world. That he knew what he was saying and meant it all—that he himself was as happy as a king, is as plain as the nose on your face.

I'm not sure that every child is as happy as that; but he ought to be, and would be if only he would open his eyes and look at the lovely things there are in this rippingly wonderful world. Think of all the jolly things there are at the seaside, on the countryside, by the fireside, and on that other side of the world where dwell fairies and giants and daring adventurers. Now, just as there are some people so wealthy that they know nothing of the real joy of spending; and others with so many grand palaces that they know nothing of the real happiness of home-life; and still others that have so much liberty and leisure that they cannot experience the delight of a holiday; so there are boys and girls who because the world is so full of a number of things are by no means as happy as kings. Why? There's always a reason. In this case, it is not because there are too many things to enjoy. Can you guess what it is? Next month, I will tell you what I think it is; so put on your studying caps and see if your answer is like mine.—Yours right heartily,

H. FISHER SHORT.

Central Postal Mission & Unitarian Workers' Union.

President: Miss Tagart. Treasurer: Miss Ethel C. Lake.
Hon. Secretary: Miss Florence Hill.

ECHOES OF THE ANNUAL MEETING.

THE many friends and supporters of our Society who were unable to be present at the Whitsuntide Annual Meeting may like to know what a hopeful and earnest spirit rang through all the speeches. The strong pleading for more missionary zeal, will, it is hoped, strengthen the many struggling causes at home and abroad whose welfare our Postal Mission has so much at heart. We can give but a faint echo of the words spoken. Miss Tagart, the president, whose splendid fidelity to Unitarianism and to all noble humanitarian causes is well known to those who work with her, struck the key note of the meeting in her earnest plea that "Unitarianism should express the unity of all, bond or free, rich or poor, regardless of race-hatred or enmity." Her proposal to send a message of friendly greeting to our Unitarian brethren in Hungary and Transylvania was greeted with acclamation, showing the sympathy of the meeting. The message was as follows:—

"We, the members and friends of the Central Postal Mission and Unitarian Workers' Union, assembled together at the Annual Whitsuntide Meeting on June 12th, 1919, desire to extend our friendly greetings to you—our Unitarian brethren of Hungary and Translyvania. The fellowship of our Unitarian Churches has been the strong and undying link, binding us together during the past fateful years. We would maintain the traditions and ideals of our Unitarian Faith by sending to you in the spirit of Universal Brotherhood our earnest hopes and wishes that the churches of our faith in your midst may become strong again to uphold the message of our belief in the Universal Fatherhood of God. We long for the day when the happy relations between our two groups of Churches may be continued, when we may welcome your sons and daughters at our schools and colleges, and in our homes, your leaders and teachers on our platforms and in our pulpits, and when some of us may be received with your old spirit of friendship and hospitality amongst your churches. We feel the world needs to-day the beautiful uplift and inspiration of our Unitarian Faith, and so with hopes of the future years, we send to you—our Unitarian brethren—the sincere messages of fraternal goodwill and prayers for the welfare of your churches and your religious life."

The Rev. G. B. Stallworthy spoke wise and helpful words on the value of the missionary spirit in urging the importance of supporting the Unitarian Church in Jamaica. He spoke warmly of the Minister, the Rev. Ethelred Brown, whom he had visited a year or so ago, of his brave struggle on lonely pioneer work, and the great respect in which he was universally held. He strongly approved of the financial support given by the Central Postal Mission and urged its continuance. He spoke of the inspiration and uplift of the missionary spirit, how it stimulated piety in the churches at home: "We have the exact message which the world needs, we ought to have the enthusiasm of that conviction."

Sir Sydney Olivier, who spent years in Jamaica as Governor, and whose wide knowledge of the coloured races, and sympathy with them, makes his opinion of great weight, spoke strongly in support of the Rev. Ethelred Brown's work and influence in Jamaica, both as a rational and spiritual religious teacher, and as a moral reformer. "He was doing valuable work and should be supported."

The Rev. Margaret B. Crook, in taking the chair, spoke of the "privilege enjoyed by the workers in the Postal Mission of ministering to hungry souls who come to them from all parts of the world in response to their invitation."

Next month, perhaps passages from the Annual Report may illustrate this further. —F.H.

Jesus and Unitarianism.

OURS is no doubt by principle and inheritance a free Church, ready to welcome any fresh inspiration of truth, and refusing either to be bound by the past or to put the future in pledge, but we are at the same time, ready to confess that our present theology is what is called Unitarian, and we stand for a theory of the divine nature which separates us from the rest of Christendom.

—— It is impossible to read the Hebrew literature with an unprejudiced mind, and not to see that this thought of the undivided Unity of God is its central theological conception.

—— It is precisely to this Hebrew doctrine of God that Jesus gives his unquestioning support.

—— I regard it as absolutely certain, that had Christianity escaped the intellectual impact of Greece, and made its way among mankind in its original Palestinian form, the world would have been Unitarian now.

—— Trying to be Christ's disciples, we come back to Christ's words: "The first of all Commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this: Thy shalt love thy neighbour as thyself. There is none other commandment greater than these."

—Rev. Charles Beard, B.A., LL.D.,
on "Trinity Sunday."

Literature.

"PAULINE MEDITATIONS," by James Drummond, M.A., LL.D., Litt. D., with Memorial introduction by Edith Drummond and Prof. G. Dawes Hicks. 7s. 6d. net. The Lindsey Press, 3, Essex-street, Strand, London W.C.2.

In the preface to this volume by W. H. Drummond, we are told that these Pauline Studies were ready for the Press at the time of Dr. Drummond's death, and that he had himself selected the material for the book. It is indeed a worthy memorial of a saintly scholar who has exercised considerable influence by his writings as well as by his personal character. The "Meditations" consist of twenty-three dissertations on points of Pauline doctrine, and they are all full of that suggestiveness and clearness of exposition so usually characteristic of all that Dr. Drummond wrote. The Memorial Introduction by his daughter, entitled "Personal Memories" is biographical and is charmingly expressive of affectionate appreciation of her father's personality. That which follows it, by Dr. Dawes Hicks, who was one of his students, is really a considerable essay on Dr. Drummond as "Teacher and Theologian," an able study of Dr. Drummond's work manifesting much insight and a thorough knowledge of the subject in hand. A fine portrait of Dr. Drummond faces the title page of the book and adds much to its value for those who knew him personally as well as for all who become readers of these "Meditations." Dr. Drummond ranks with Dr. Martineau, having an eminence of his own as a theologian, and as a Unitarian divine. Writing on "Paul's Knowledge of Jesus," he says that the "great manifestation of a Divine Humanity came not in imperial or military grandeur or intellectual pride, but in one who outwardly was an ordinary man, a poor carpenter from an obscure village, who in the service of mankind gave himself up to a servile death." We recommend our readers to secure these "Meditations" for themselves.

"CHAPEL LANE CHAPEL, BRADFORD, 1719—1919." Historical Sketch by Rev. A. Cobden Smith.

This sketch has been issued in connection with the Bi-Centenary and Jubilee Commemorations, May 31st and June 1st and 2nd, 1919. The historical matter is illustrated by pictures of the present chapel interior and exterior, and of the older building which preceded it, 1719-1867, also by portraits of six of its ministers. The congregation is of Presbyterian origin, dating from the ejection of the Rev. Jonas Waterhouse, M.A., Vicar of Bradford, who refused in 1662 to agree with the requirements of the Act of Uniformity. It became Unitarian as far back as 1678. The sketch gives an interesting story of theological development and public service well and plainly told. The Chapel Lane Chapel is the oldest Nonconformist foundation in Bradford, and its congregation after 200 years represents a living and prosperous church.

"TEACHER TRAINING," by Mary Francis, Sunday School Association, Essex Hall, Essex Street, Strand, London, W.C. 2. 1s. net.

This capital little book consists of notes prepared for a study-class of teachers in monthly conference, and most of them appeared in the "Sunday School Monthly," 1916-17. They are very suggestive and helpful, and might well be discussed by the Teachers' Meeting at every Sunday School. The subjects include "What Teaching Is"; "Preparation of a Lesson"; "Ideas"; "Attention"; "Questions"; "Use of Words in Teaching"; "Illustrations"; "Habits, and their Formation"; "Discipline." There is also a useful list of recommended books. Each chapter has questions at the end. Every earnest teacher would find this book to be a valuable help.

ALCOHOL AND THE HEART.

IT has been shown, as well by experiments on animals as by observation on man during life and death, that alcohol weakens the heart, causes hypertrophy and dilatation and fatty degeneration of the muscular fibres, and that it thus increases the natural tendency to failure of the heart which is usual in old age. Alcohol, by augmenting this tendency, adds to the danger arising from acute diseases, such as influenza and pneumonia, since persons with weak hearts much more readily succumb to such diseases than persons with strong hearts.

—Sir Henry Weber, M.D., F.R.C.P.

A falsehood which dies hard is the idea that stimulants of whatever kind actually give strength and are necessary for the maintenance of health and vigour. Such is not the case, and the well-worn comparison that they are the whip and spur and not the corn and grass is strictly accurate. Anything accomplished under the influence of stimulants is done at the expense of blood and tissue, and, if frequently repeated, at the expense of the constitution.

—Sir W. Broadbent, M.D., K.C.V.O., LL.D., etc.

DEATHS: Mrs. W. Dalloway, Brighton, May 20th; Mr. Ronald T. Greg, Styal, Cheshire, May 22nd; Mrs. Basil Martineau, Hampstead, May 25th; Miss Isabella McRobert, Drumaglis, Co. Down, May 27th; Mr. H. O. Courtauld, Earls Colne, Essex, May 30th, 30; Mrs. J. Collins Odgers, Liverpool, June 3rd; Mr. Geo. Benson Rathbone (Lieut. R.G.A.) of Liverpool, at Bonn, Germany, May 28th, 21; Miss Mabel Grove, Catford, London, formerly of Birmingham, June 1st; Mr. Peter Turner, Macclesfield, June 11th, 76.

National Unitarian Temperance Association.

WIN THE CHILDREN.

In the Conference at Essex Hall of the Sunday School Association, the Rev. Mortimer Rowe gave a paper on "The New Outlook," and the Rev. Alfred Hall opened the discussion. Mr. Hall quoted the saying of a Roman Catholic Cardinal, and turned it in the direction of Unitarianism. We may be allowed the liberty of further turning it in the direction of temperance, "Give me the children, and in twenty-five years I will make a strong Church zealous and earnest in the war against Intemperance." In the effort to win the children, we want the co-operation of the parents, but it is too late in the day to "GET the parents" for total abstinence, if they are not already in favour of it. It is necessary, however, to also WIN the teachers, because in addition to the monthly or weekly Band of Hope, the work that may be done in the Sunday School Class is of the utmost value. The difference between the platform and the class is that you are speaking generally to the audience in front of the platform, whereas you are speaking directly to the child in the class, and the effect is likely to be much greater. And if, as in many of our schools, there is classroom accomodation, the close personal contact and influence are more easily gained. It would be a wise step on the part of the Unitarian Temperance Association to issue a good Temperance Lesson Book, so that teachers may be helped in giving sound Temperance teaching to their classes. In connection with the subject of instruction to children in Day Schools referred to in Mr. Cowlins' letter on this page in May issue, our Temperance and Band of Hope Committees up and down the country, could do good work by their influence with the local Education Authorities to include Temperance in their syllabus, and the Temperance Association would do good propaganda by offering at a cheap rate such a Temperance Lesson Book to them. Mr. Cowlin's appeal upon the whole subject of Temperance teaching in schools ought to be taken well to heart, and in hand at once. We are already in July, the weeks will slip away in autumn presently, when the work should be actually begun, and if we realised only half of the evils that beset our youth in these strenuous days, and these exciting times, with the manifold temptations on every hand to draw them from the ways of virtue and sobriety, we should be more concerned about safeguarding their future, by thus laying a foundation strong and enduring in their minds and hearts, whereon they may build a manhood and womanhood worthy of the new world into which they will come. —R.N.

Post Card Propaganda.

What is Unitarianism?

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Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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